

# Christian Reflector.

REV. H. A. GRAVES, EDITOR.  
WM. S. DAMRELL, PUBLISHER.

BOSTON, THURSDAY, OCTOBER 17, 1844.

{VOLUME VII.—NO. 42.  
{WHOLE NUMBER 328.

A Religious and Family Newspaper,  
PUBLISHED WEEKLY,  
AT NO. 11 CORNHILL, BOSTON.

TERMS,  
When sent to one individual, and payment  
received in advance.  
Single paper, - - - \$2 00  
Seven copies, - - - 12 00  
Twelve copies, - - - 22 00

Ministers who procure five subscribers, shall receive  
their own paper gratis, so long as they shall annually  
send us \$10 in advance for the same.  
All communications should be addressed, Post Paid,  
to Wm. S. DAMRELL, No. 11 Cornhill, Boston, to  
whom all remittances must be made. Postmasters  
are allowed to forward money in payment of sub-  
scriptions, free of expense.  
All Communications from MAINE to be directed to  
the Associate Editor.

S. A. KINGSBURY, CHINA, Me.  
whose editorials are designated by the initials  
K. S. This paper, having an extensive circulation in the  
country, affords a good medium for advertising, to all  
who have dealings with traders in the interior.

## Christian Reflector.

### Mrs. Edmond's Letters from Europe.

NO. V.  
Paris, Aug. 28th, 1844.  
To the Editor of the Christian Reflector.

DEAR SIR,—We left London for the  
continent Aug. 17th, and reached Boulogne  
in safety after an extremely rough passage  
across the channel; fortunately it was but  
but three hours' duration. After the usual  
bustle attendant upon landing, we were  
marched single file into the custom-house,  
where our passports and baggage were  
duly scrutinized, by a set of men quite  
formidable in military garb and mous-  
tachios. Shortly after, we engaged places  
in the diligence for Paris, and on Mon-  
day morning set off for the great metropolis  
of France. Our conveyance was a huge,  
misshapen vehicle, half stage-coach, half  
waggon, yet nevertheless quite comfortable  
to ride in; from four to eight horses are  
attached to it by a nondescript harness,  
part rope, part leather, and each trotting  
not in unison with his fellow, but accord-  
ing to his own inclination. They proceed  
at quite a rapid pace, however, and are  
frequently changed. After a ride of twenty  
hours we reached Paris, and within the  
last few days, have visited most of the ob-  
jects of interest it contains, some of which I  
will endeavor to describe. We were much  
pleased with the *Jardins Tuilleries*, a  
beautiful garden in front of a fine old  
palace, frequently the abode of Louis  
Philippe. Its walks are public promenades,  
and thither multitudes resort, particularly in  
the evening; on Sabbath evenings, it is  
said to be frequented\* by many thousands  
of people. It is ornamented by orange  
trees, parterres of flowers, and on each  
side of the principal walk are cool, shady  
groves, where seats are placed for the  
repose of the weary. Fine groups of statu-  
ary are thickly scattered over the garden,  
producing a beautiful effect, especially  
those placed in the shade at the verge of  
the groves. The fountains of this garden,  
also those of the *Place de la Concorde*, just  
below it, are truly magnificent, and give  
to the scene a beautiful and refreshing  
aspect. On certain evenings the garden is  
enlivened by a military band, and it is  
here also, that on a fine Sabbath morning,  
the king frequently reviews his troops.  
This garden, like many other beautiful  
places in Paris, has in days gone by been  
the scene of fearful bloodshed and riot.  
To this place came Napoleon in the glory  
and pride of his power, and from it he  
departed to a lonely life, and uncered for  
death, far away from the scenes of his  
triumph and defeat. The present king of  
France seems to understand well the dispo-  
sition of the French people; much policy  
is manifested in his method of government;  
he keeps them in strict subjection, yet  
without giving offence by his close sur-  
veillance. While, on the one hand, he con-  
tributes largely to their amusement, im-  
provement and gratification, on the other,  
he stations in every street and at almost  
every corner, armed men, watchful senti-  
nels, who are ready at any moment to  
crush in the bud the hot spirit of rebellion,  
too often and too easily developed.

There are many beautiful churches in  
Paris, some of which we have visited.  
The old church or cathedral of Notre  
Dame is perhaps the finest. This splendid  
edifice is extremely ancient, some parts of  
it dating back to the 11th century. The  
carved work of the three principal portals,  
which are arched and very large, is exe-  
cuted with great delicacy and beauty. The  
middle portal consists of carved figures,  
representing the last judgment; it is ex-  
ceedingly fine. The venerable and sub-  
lime appearance of the exterior of this  
church excites at once the awe and admi-  
ration of the beholder; nor is the interior  
less impressive; on entering, one is struck  
with the beauty and variety of the many  
chapels erected to the Virgin on each side.  
These are ornamented with fine paintings,  
illustrative of Scripture; also gold and  
silver images of our Saviour extended upon  
the cross, behind which are generally  
placed pictures or images of the Virgin  
Mary, with the infant Jesus in her arms.  
Wax candles, wreaths of flowers, and

\*The police of Paris state that on these evenings, in  
fine weather, from 20 to 40,000 people pass through  
the garden, on their way to the *Place de la Concorde*, a  
fine square at the western extremity. It is also com-  
mon to see at this season in Paris from 2 to 200,  
odd, strollers!

other ornaments are placed upon the altars,  
before which, on certain days, rich persons  
kneel, each in his own chapel, for devo-  
tional purposes. The sanctuary and high  
altar are in the centre of the nave, and  
approached by a flight of marble steps.  
Upon the altar stands an image of the  
Saviour crucified, and behind it is a paint-  
ing representing the descent from the cross.  
Large candles, several feet high, burn upon  
the altar when mass is said. The music  
of the principal organ in this church is the  
finest I ever heard. We witnessed public  
service here, and our feelings with regard  
to the pomp and heartless ceremonies of  
the Romish church need not be described.  
They know them best, who best love the  
pure and simple religion of Him, through  
whose merits alone lost and guilty man  
can obtain the hope, the earnest of eternal  
life.

To this church resort the sick, and for  
many hours they sit alone in its solitude,  
telling their beads, and praying the Virgin  
to intercede for them and heal them; but  
the healer I fear never comes; for the  
dwelling of the Great Physician is not  
there, and the balm of Gilead is never  
found in the holy water or anointing oil  
consecrated by human hands. Here also,  
on the seventh day, come many bearing the  
burden of their six days' sin, and prostra-  
ting themselves before the Virgin, or the  
cross, if they have a heart of faith it is  
rolled away, or expiated by some self-im-  
posed penance. At the entrance are two  
large marble shells, filled with holy water;  
a woman sits by each with a brush pre-  
viously dipped, and no true Catholic passes  
without wetting his finger at the brush,  
and making upon himself the sign of the  
cross. As we passed out, the woman  
nearest us held out her brush. I shook my  
head, expressing disapprobation in my  
countenance, upon which she shook hers in  
return, intimating her conviction of our  
wickedness and presumption. Alas for  
these priest-ridden, misguided people;  
would that a morn dawn, the morn  
of truth, ending their long night of error  
forever. May God hasten the time!

We visited a few days ago the church of  
St. Dennis, in a town of that name which  
constitutes one of the outer barriers of  
Paris. In the crypt of this church are  
buried the kings of France, also other  
members of the royal family. The monu-  
ments in this vault, as well as in the nave  
of the church above, are magnificent. We  
saw where the remains of Marie Antoinette  
are interred, Louis XVI, XVIII, &c. Many  
of the bones of former kings, which were  
buried here, were thrown out of their rest-  
ing places at the time of the revolution,  
but have since been reinterred. This  
cathedral at that time was at the mercy of  
the soldiery, who entered it, destroying cer-  
tain parts, and injuring greatly the beau-  
tiful arched roof, by firing into it; and the  
holes made by their bullets are still to be  
seen in every direction. The church has  
undergone many repairs, and is now ex-  
ceedingly fine. The chapel of 'our lady'  
near the choir is very rich, and the large  
windows of stained glass on every side of  
this building are most beautiful.

On Monday last we visited the famous  
cemetery of Pere la Chaise. We saw here  
some fine monuments, with which we were  
much gratified, particularly the one erected  
to the memory of Abelard and Heloise,  
abbot and abbess to the first convent ever  
instituted, and of which Abelard was the  
founder. Their tomb is composed of the  
ruins of the convent itself, and is quite  
imposing in its appearance; it is a principal  
object of attraction to visitors. We wit-  
nessed two interments here, of course after  
the manner of Catholic burials. One was  
that of a private individual, and the friends  
of the deceased each sprinkled holy water  
upon the corpse; the other was that of a  
military personage; the funeral procession,  
though not lengthy, was quite imposing;  
the hearse and mourning carriages were  
profusely ornamented with silver gildings.  
Two or three volleys were fired over the  
grave of the deceased; but little solemnity  
was manifested; loud laughing and talking  
saluted the ear on every side, and much  
merriment was displayed at trivial things,  
the funeral, around the tomb of their  
dead comrade.

The French are truly a gay, lively  
people; nothing solemn seems to make the  
slightest impression upon them, unless they  
are within the walls of a church, and even  
then the indifference and heartlessness  
manifest in the devotional acts of many,  
indicate the absence of that spirit which  
alone renders a man acceptable in the eyes  
of God. We have been much shocked at  
the complete non-observance of the Sab-  
bath here. It seems to be totally abolished;  
one passing through the streets at such a  
season would never dream it was the  
Sabbath day. Coming as we did from a  
land where that blessed day is revered  
and welcomed as the best of all the seven,  
it was doubly painful for us to witness its  
profanation and fearful desecration; the  
places for public amusement, including the  
opera, the theatre, and even the circus, as  
well as all the shops, are open as usual.  
People are buying and selling, or laboring  
at their accustomed occupations. A great  
part of the Parisians make the Sabbath a  
sort of gala-day, a day of sensual enjoyment,  
eating and drinking, gambling and worldly

pleasures. As we looked upon these  
things our hearts were filled with anguish,  
and we trembled within us, in view of the  
judgments of God, which follow all un-  
righteousness; we longed for New England,  
dear New England, a land of comparative  
purity and piety, where God is worshipped  
in truth and love, and where his holy Sab-  
baths are sweet and hallowed days. We  
blessed Him that our dwelling was not  
here with this wicked people, whose God is  
not the Lord, and, while we wander in  
this strange and distant land, we humbly  
pray that the Great Head of the true  
church would preserve and strengthen his  
people far away, and return us to their  
midst in his own good time.

Yours truly,  
AMANDA M. EDMOND.

### New Missionary System.

When John exclaimed to his disciples,  
'Behold the Lamb of God that taketh away  
the sin of the world,' he announced a truth  
which has never yet fully developed itself.  
After the few first years of the church,  
this truth, though alive, was buried, until it  
germinated in the heart of Carey about  
fifty years ago, and produced results nothing  
less than miraculous—accomplishing a  
work second only to that which, beginning  
with a few poor wandering fishermen of  
Galilee, rocked the Roman Empire upon  
its broad foundation, and planted the banner  
of the cross upon the palace of the Caesars.  
But this work seems to have almost reached  
its utmost extent. Of late it has been  
rather the creature of impulse than of prin-  
ciple. Like a galvanized corpse, when it  
moves, it is only with convulsive energy,  
—showing itself alive, only again to exhibit  
evidences of death. Of late the friends of  
missions have had reason to fear that the  
aggressive power of the present system was  
expended, and that all which remained was  
a conservative influence sufficient only to  
keep up to the efforts of the past. It has  
been evident, to not a few, that the present  
system has done nearly all it can do, and  
that under it, there is no hope of proving  
the truth of John's assertion as to the power  
of the Lamb of God to take away the sins  
of the world. Indeed, it is probable, that  
the cause will be carried forward, stage by  
stage, by the use of new means, struck out  
by the exigencies of the case. It will be  
necessary to change horses often, before  
the journey's end is reached.

The idea that the best means for christian-  
izing heathendom have already been  
devised, is to be deprecated. We are no  
farther advanced now as to system, than  
when first the work was undertaken. It  
would be strange indeed if the very first  
step was to perfection, and a belief in such  
an error will only fasten us to the worn-  
out past.

Though some changes in the foreign  
operation of the missionary board are  
obviously desirable and practicable, yet  
the greater improvement is to be expected  
in its home operations. The point at which  
the present system begins to show signs of  
weakness and decay, is in its mode of raising  
funds. That defect must be obviated before  
much more good can be done. It will be  
obvious that the first step to be taken is  
the awakening of more missionary spirit in  
the churches. But, with no additional  
feeling, very much more can be accom-  
plished than is now doing or has been done.  
There is much unemployed missionary  
energy among Christians even now, and  
while more should be aroused, that which  
exists should be made useful.

One difficulty appears to be, that  
while the rich man's gift reaches the treas-  
ury, there is no channel through which the  
widow's mite can arrive there in safety.  
Another point at which there is too much  
friction in the present system is, that a  
large percentage is chargeable, upon the  
funds collected, for the expense of collect-  
ing them. Both of these objections could  
be obviated by a vigorous effort to bring the  
churches into a system of weekly contribu-  
tions—a system which should in no case  
be considered perfect, while a single mem-  
ber, rich or poor, was not pledged to its  
support. We believe this may be accom-  
plished if suitable agents are sent out for  
this very purpose, rather than directly  
to raise money, which, when expended, can  
only be replaced by the same expensive  
process. An agent might thus do up the  
work for years, and his services be, for  
that time, dispensed with. Thus much,  
in short, for developing the missionary  
energy at present existing, unemployed.

But there remains a necessity for awak-  
ening more interest, and causing more work  
in the churches than the above measure  
will alone produce. We believe the Baptists  
in Maine have hit upon the very best  
means at present practicable for bringing  
about this result, and that their example  
should be followed in the other States.  
There, the different associations are taking  
upon themselves the support of particular  
missionaries and native preachers, a report  
of whose doings is to be made directly to  
the body supporting them. No means  
could be adopted more effective for contin-  
uing and increasing interest. Every asso-  
ciation will know to just what point its  
funds are transmitted, and for just what  
purpose they are used. It will know what  
good is done across the sea by its efforts to

home. It will be kept awake and busy by  
a familiar and regular correspondence with  
its agent, and can always make such in-  
quiries as it pleases, and receive such answers  
as are necessary. That such a course will  
arouse and keep alive interest, is so obvious  
that no arguments are necessary to establish  
the fact. Increase knowledge and you  
increase interest;—increase interest and  
you increase funds. Upon this principle is  
the Macedonian doing good, and upon this  
principle should our Board act in all its  
home efforts. Besides, in the Christian  
economy, prayers are as necessary as funds,  
and certainly a christian will pray more  
earnestly and more frequently for the mis-  
sionary whom he knows to be immediately  
dependent upon his contributions, than for  
the missionary cause at large. Prayer con-  
centrated upon an individual will have more  
power than if thrown broadcast over the  
world.

There is one other advantage, incidental  
to this cause, not to be forgotten. There  
are those whose souls are troubled by the  
fact that their contributions are mingled  
with those of slave-holders—that the results  
of honest industry and the price of blood  
go together into the Lord's treasury. Let  
every association in the country direct,  
according to its own judgment, the expendi-  
ture of its means and this objection need no  
longer exist. The funds of slave-holders  
and of anti-slavery men would be kept as  
distinct and as far apart as are the feelings  
and the principles of the contributors.

[Correspondence of the Reflector.]

### Unhappy Marriages.

BY REV. DR. BELCHER.

Few subjects are more interesting to the  
individual, or of more importance to soci-  
ety, than that of marriage. To degrade, or  
to abolish it, were to oppose one of nature's  
first and best laws—to throw the world into  
confusion—and to rob mankind of many  
enjoyments which a beneficent Creator has  
provided for them.

'Marriage,' says an excellent preacher,  
'is an institution of peculiar importance.  
It is of divine ordination, and almost coe-  
val with the existence of the human race.  
It is the origin of families; the source of  
the continuance and welfare of nations.  
It distinguishes man from the brute creation,  
and cherishes the sweetest affection of the  
heart. There is no union the quality of  
which is so intimate, the obligation of  
which is so binding, the consequences of  
which are so momentous. It even surpasses  
natural relations;—and for this cause  
shall a man leave his father and his mother,  
and shall cleave to his wife, and they two  
shall be one flesh; what, therefore, God  
hath joined together, let no man put asunder.'

If, then, the connection of which we are  
speaking be of so much moment, and is  
only dissolved by death, how important is  
it that the greatest care should be exercised  
in the choice of a suitable companion.  
Much of the unhappiness of the world at  
large, and by far the largest portion of  
domestic misery, is to be traced to neglect  
of caution on this subject. The great  
majority of married persons, it is to be  
feared, enter on this, the most solemn of  
human engagements, in a careless and  
thoughtless manner. If ever we need to  
pray for divine guidance in our temporal  
concerns, surely a necessity exists for it  
here! But, is it not to be feared, that  
even many professors of religion enter on  
marriage without imploring the wisdom  
that cometh from above, and which only  
can guide them into the good and the right  
way? We wonder not, then, that so many  
complain of unsuitable partners, and of  
domestic unhappiness.

A short time before I entered fully on  
the duties of the Christian ministry, I be-  
came acquainted with J. L., a young man  
of pleasing manners, and, I hope, of  
true piety. His attention to divine things,  
and his attendance on the means of grace,  
were highly commendable; and, in various  
ways, he promised fair to be useful in ex-  
tending the cause of Christ. He was ac-  
tive in our Sunday school, useful in our  
prayer-meetings, and solicitous to bring  
many under the sound of salvation. One  
evening, while taking our accustomed walk,  
he told me he had some thoughts of for-  
ming a connection with a view to marriage  
with Miss—; and what, asked he, 'do  
you think of it?'—'Is she,' I asked,  
'possessed of genuine piety?' 'I believe  
her to be very amiable,' was the reply.  
'Have you made the subject a matter of  
ardent prayer?' He was silent. 'Do you  
suppose that, if you form this connection,  
you will, like Zacharias and Elizabeth,  
'walk together in all the ordinances and  
commandments of the Lord, blameless?'  
He said nothing. 'Do you suppose that  
her views and feelings on the great subject  
of religion accord with your own?' He  
was still speechless. 'Do you think it an  
union that would last to eternity, or would  
it be finally dissolved at death?' He  
fetched a deep sigh, and at length, ex-  
claimed, 'I am wrong—I see I am wrong—  
I will break off the affair immediately.'

We prayed together, and he left me with an  
apparently fixed determination to dissolve a  
connection which, I evidently saw, would,

if consummated, lay a foundation for his  
future unhappiness.

He soon found, however, that he had  
proceeded too far to recede with ease and  
honor. When he candidly stated his  
views and feelings, the young lady was  
very ready to comply with his proposals—  
that she should always attend the house of  
God—that the family altar should be erect-  
ed in their own home—and that, in a  
word, religion should be their business and  
their pleasure. These flattering speeches  
won on his heart: the result was as I had  
feared, and in a few weeks they were  
married. For a little time her promises  
were observed, but not long. Providence re-  
moved me from that neighborhood, and I did  
not for several years again visit it. When  
I did so, one of my first inquiries was after  
poor L.—'He will,' said my friend,  
'I dare say, come to hear you preach; but  
oh! there is an awful change since you  
saw him last: he seems to have lost the  
spirit of religion. He is only now and  
then in his place at the house of God, and  
always seems reluctant to enjoy inter-  
course with his Christian friends.'

Grieved at this account, I resolved, the  
first opportunity I could obtain, to have an  
interview with him. I did so; and, once  
more, took with me a ramble, to visit  
scenes dear to me by a thousand pleasant  
and melancholy associations. Nor shall I  
soon forget the affecting character of our  
intercourse. Oh, in what a strain did he  
lament that he had not attended to my advice!  
How did he mourn the state of religious  
declension into which he had been drawn,  
and implore me to pray that his sins might  
be forgiven him, and that, on all future  
occasions, I would use my influence to  
prevent persons possessed of a love to re-  
ligion from uniting with those that have  
none.

If my reader imagines that Mrs. L.—  
was not, in the common acceptance of the  
word, a good wife, he does her great injus-  
tice. She was affectionate to her husband,  
indulgent to her children, and attentive to  
the interests of her family; but, alas! she  
had no religion: its duties were burden-  
some, and its pleasures were unknown.  
Christian experience was the object of her  
ridicule; a thousand excuses were framed  
why the duties of family religion could  
not be performed; and it was but very  
seldom, either that she could be induced  
to instruct her children in religious knowl-  
edge herself, or allow it to be done by her  
husband, or herself attend on its public  
duties.

Conduct like this depressed poor L.—  
spirits, and weakened his attachment to  
the means of grace; discouraged by one  
who ought rather to have cheered his  
spirits, burdened with a sense of the im-  
proper choice he had made, and sensible  
of the dreadful effects of associating with  
one who had no union to Christ, he had  
lamentably declined in his regard to re-  
ligion. Nor can this be matter of surprise  
to those who are acquainted with the de-  
pravity of the human heart. We need all  
the help we can receive in our journey towards  
heaven; and but few can resist what is  
pressed upon them by the warm affection  
of a beloved relative, even though their  
consciences may testify that it is evil. A  
Job could resist and reprove the wicked  
suggestions of his wife; but, alas! more  
generally, the Christian is greatly injured  
by his having an ungodly companion, for  
'who can go upon hot coals, and his  
clothes not be burned.'

This, alas! has not been a solitary in-  
stance of unhappiness arising from this  
cause with which I have been acquainted.  
A few years ago, I had reason to fear that  
Miss G., a young lady in my congregation,  
of a very interesting character, was listen-  
ing to the addresses of a young man, who,  
with all his zealous pretensions to religion,  
I suspected had only assumed it as a mask  
in order to deceive her as to his real char-  
acter. But in vain did I warn her, and  
entreat her to make the subject a matter of  
deep consideration and earnest prayer; in  
vain did I beseech her, and that with tears,  
to pause, before she threw herself into the  
arms of a man who, I feared, would effect  
her ruin, and destroy all her happiness for  
life. Her affections had been wrought  
upon by his bewitching promises, and in a  
short time they were married. And soon  
did she experience a melancholy change;  
misery has ever since been her portion.  
She is debased from the house of God; is  
deprived of many of the comforts of life;  
and is the unhappy subject of the most  
brutal conduct. Now, when, alas! it is  
too late, she regrets that she did not follow  
faithful counsel; with bitter tears she de-  
plores her hasty and improper conduct, and  
laments that the subject was not made by  
her the subject of earnest prayer.

My object in bringing these instances  
before the reader is, to impress him with  
the vast importance of reflection and prayer  
before he enters on a state attended  
with consequences so momentous. The  
drowning of the old world, the defection of  
Solomon, and the unhappiness of Samson,  
were all to be traced to improper mar-  
riages. No conduct can be more incon-  
sistent with his profession than for a  
Christian to marry one who loves not the  
Saviour, who can take no interest in the  
things he holds most dear, who will make  
the objects he dislikes the pursuit of her

life, and who at death takes a farewell of  
him for ever.

My reader, if thou art a Christian, be-  
ware that thou take not a serpent into thy  
bosom: however much its beautiful ap-  
pearance may charm thee, thou wilt, ere  
long, find it possesses a sting by the pain it  
will inflict. In all things make the word  
of God the governor of thy life; listen to  
the advice of one alike qualified by station,  
experience, and inspiration:—in all thy  
ways acknowledge him, and he shall direct  
thy paths.

### Politics before Religion.

It is surprising to see of late the zeal  
and enthusiasm that some Christians mani-  
fest for what they term their country's  
good and glory, when perhaps it is nothing  
more than the accomplishment of their  
own selfish plans and the spread of their  
own party opinions. Now attention to the  
interests of one's country is not to be con-  
demned, nor zeal that is 'according to  
knowledge,' for 'it is good to be zealously  
affected always in a good thing.' But  
when we see Christians manifesting a great  
zeal and enthusiasm in matters of this  
life—in things pertaining merely to secu-  
lar and long-borrowed place, to the votaries  
of political ambition. Professors of re-  
ligion attend party meetings under circum-  
stances that they would not embrace to go  
to religious meetings, and some Christians  
seem to manifest a greater readiness to  
assist in raising the banner of party, than  
the standard of the cross. Such things  
ought not to be. Does not the cause of  
truth suffer by such conduct? O is not  
Christ 'wounded in the house of his friends?'

'Ye cannot serve God and mammon,'  
is as true now as ever. Two absorbing  
subjects cannot occupy the mind at the  
same time. One must give way for the  
other. Those whose minds are absorbed  
completely in worldly matters, cannot give  
religion that attention which its importance  
demands, and consequently cannot serve  
God with supreme affection.—N. Y. Ob-  
server.

### Popish Mode of converting the Heathen.

The first thing to be noted is the prin-  
ciple of alluring the minds of the heathen by  
an adaptation of the gospel, and of the  
worship of God, to pagan practices and  
prejudices. The least objectionable form  
of this is discerned in the large use of pic-  
tures and images and amulets, and even the  
sale of consecrated corn, by which the  
converts were frequently attracted; for the  
last religious instinct that lingers in the  
human breast, is that of a superstitious  
trust in magical virtue, with which, as in  
the fetiches of Africa, the fears of the savage  
will invest the commonest and even the  
most loathsome objects. To this feeling  
the Jesuit missionaries largely addressed  
themselves; and we may see at once the  
extreme danger that was thereby incurred  
of only supplanting one kind of idolatry by  
another. How far this result followed, will  
be illustrated presently. But a much more  
vicious form of this principle soon exhib-  
ited itself—one which we might have dis-  
credited, had it not been established on evi-  
dence that cannot be gainsayed: it was  
that which was employed first, by Robert a  
Nobili, when he and his colleagues repre-  
sented themselves as European Brahmins;  
adopted the manners, dress, and supersti-  
tious rites of that caste; bore the cord of  
dignity, and the very mark of idolatry on  
their forehead; and proclaimed themselves  
to the Hindoos as having emanated from  
their deity. Hence followed the forgery of  
a deed purporting to authenticate their  
story; and at a later period that of a veda,  
which was exhibited as the Christian's veda,  
to be classed with the sacred book of the  
Hindoos. It is altogether shocking to  
think of the deceptions that were thus un-  
scrupulously practised; as then Lainez  
proclaimed a false decree of the pope to  
sanction the well-known rites of Malabar,  
which had been condemned. Parallel and  
contemporaneous with these acts were the  
controversies respecting the adoption of  
the practices and language of the Chinese  
idolatries. The worship of ancestors and  
the appropriation of a term of the Deity  
which constantly conveyed to the Chinese  
mind merely the idea of a material first  
cause, were freely allowed and defended;  
and in justification, it was maintained that  
the same acts, though idolatrous in idola-  
ters, ceased to be so in Christians; and  
thus by a sophistical refinement, which in-  
volved a practical falsehood, the outward  
religious act was disjoined from the inward,  
and a mere intention of the mind was sub-  
stituted, in the worship of God, for the  
homage both of 'body and spirit, which are  
his.'

Hence arose, as a part of the same sys-  
tem, a mode of acting, effective perhaps at  
the moment, but fatal in the end. By the  
assumption of brahminical caste, the mis-  
sionaries were led to despise the lower  
castes: they refused to eat in the house of  
pariahs, or to administer to them the last  
rites of the Church of Rome, and forbade  
their communicating at the same altar with  
converts of a higher grade. The sacra-  
ment of baptism, as we should expect, was  
profaned by imparting it to the heathen  
with no sufficient conversion in heart or  
even in creed. Hundreds in a day, whole  
villages at a time, received that holy rite,  
not in India alone, but in Africa; and even  
a pontifical decree was needed to check  
their communicating at the same altar with  
converts of a higher grade. The sacra-  
ment of baptism, as we should expect, was  
profaned by imparting it to the heathen  
with no sufficient conversion in heart or  
even in creed. Hundreds in a day, whole  
villages at a time, received that holy rite,  
not in India alone, but in Africa; and even  
a pontifical decree was needed to check  
their communicating at the same altar with  
converts of a higher grade. The sacra-  
ment of baptism, as we should expect, was  
profaned by imparting it to the heathen  
with no sufficient conversion in heart or  
even in creed. Hundreds in a day, whole  
villages at a time, received that holy rite,  
not in India alone, but in Africa; and even  
a pontifical decree was needed to check  
their communicating at the same altar with  
converts of a higher grade. The sacra-  
ment of baptism, as we should expect, was  
profaned by imparting it to the heathen  
with no sufficient conversion in heart or  
even in creed. Hundreds in a day, whole  
villages at a time, received that holy rite,  
not in India alone, but in Africa; and even  
a pontifical decree was needed to check  
their communicating at the same altar with  
converts of a higher grade. The sacra-  
ment of baptism, as we should expect, was  
profaned by imparting it to the heathen  
with no sufficient conversion in heart or  
even in creed. Hundreds in a day, whole  
villages at a time, received that holy rite,  
not in India alone, but in Africa; and even  
a pontifical decree was needed to check  
their communicating at the same altar with  
converts of a higher grade. The sacra-  
ment of baptism, as we should expect, was  
profaned by imparting it to the heathen  
with no sufficient conversion in heart or  
even in creed. Hundreds in a day, whole  
villages at a time, received that holy rite,  
not in India alone, but in Africa; and even  
a pontifical decree was needed to check  
their communicating at the same altar with  
converts of a higher grade. The sacra-  
ment of baptism, as we should expect, was  
profaned by imparting it to the heathen  
with no sufficient conversion in heart or  
even in creed. Hundreds in a day, whole  
villages at a time, received that holy rite,  
not in India alone, but in Africa; and even  
a pontifical decree was needed to check  
their communicating at the same altar with  
converts of a higher grade. The sacra-  
ment of baptism, as we should expect, was  
profaned by imparting it to the heathen  
with no sufficient conversion in heart or  
even in creed. Hundreds in a day, whole  
villages at a time, received that holy rite,  
not in India alone, but in Africa; and even  
a pontifical decree was needed to check  
their communicating at the same altar with  
converts of a higher grade. The sacra-  
ment of baptism, as we should expect, was  
profaned by imparting it to the heathen  
with no sufficient conversion in heart or  
even in creed. Hundreds in a day, whole  
villages at a time, received that holy rite,  
not in India alone, but in Africa; and even  
a pontifical decree was needed to check  
their communicating at the same altar with  
converts of a higher grade. The sacra-  
ment of baptism, as we should expect, was  
profaned by imparting it to the heathen  
with no sufficient conversion in heart or  
even in creed. Hundreds in a day, whole  
villages at a time, received that holy rite,  
not in India alone, but in Africa; and even  
a pontifical decree was needed to check  
their communicating at the same altar with  
converts of a higher grade. The sacra-  
ment of baptism, as we should expect, was  
profaned by imparting it to the heathen  
with no sufficient conversion in heart or  
even in creed. Hundreds in a day, whole  
villages at a time, received that holy rite,  
not in India alone, but in Africa; and even  
a pontifical decree was needed to check  
their communicating at the same altar with  
converts of a higher grade. The sacra-  
ment of baptism, as we should expect, was  
profaned by imparting it to the heathen  
with no sufficient conversion in heart or  
even in creed. Hundreds in a day, whole  
villages at a time, received that holy rite,  
not in India alone, but in Africa; and even  
a pontifical decree was needed to check  
their communicating at the same altar with  
converts of a higher grade. The sacra-  
ment of baptism, as we should expect, was  
profaned by imparting it to the heathen  
with no sufficient conversion in heart or  
even in creed. Hundreds in a day, whole  
villages at a time, received that holy rite,  
not in India alone, but in Africa; and even  
a pontifical decree was needed to check  
their communicating at the same altar with  
converts of a higher grade. The sacra-  
ment of baptism, as we should expect, was  
profaned by imparting it to the heathen  
with no sufficient conversion in heart or  
even in creed. Hundreds in a day, whole  
villages at a time, received that holy rite,  
not in India alone, but in Africa; and even  
a pontifical decree was needed to check  
their communicating at the same altar with  
converts of a higher grade. The sacra-  
ment of baptism, as we should expect, was  
profaned by imparting it to the heathen  
with no sufficient conversion in heart or  
even in creed. Hundreds in a day, whole  
villages at a time, received that holy rite,  
not in India alone, but in Africa; and even  
a pontifical decree was needed to check  
their communicating at the same altar with  
converts of a higher grade. The sacra-  
ment of baptism, as we should expect, was  
profaned by imparting it to the heathen  
with no sufficient conversion in heart or  
even in creed. Hundreds in a day, whole  
villages at a time, received that holy rite,  
not in India alone, but in Africa; and even  
a pontifical decree was needed to check  
their communicating at the same altar with  
converts of a higher grade. The sacra-  
ment of baptism, as we should expect, was  
profaned by imparting it to the heathen  
with no sufficient conversion in heart or  
even in creed. Hundreds in a day, whole  
villages at a time, received that holy rite,  
not in India alone, but in Africa; and even  
a pontifical decree was needed to check  
their communicating at the same altar with  
converts of a higher grade. The sacra-  
ment of baptism, as we should expect, was  
profaned by imparting it to the heathen  
with no sufficient conversion in heart or  
even in creed. Hundreds in a day, whole  
villages at a time, received that holy rite,  
not in India alone, but in Africa; and even  
a pontifical decree was needed to check  
their communicating at the same altar with  
converts of a higher grade. The sacra-  
ment of baptism, as we should expect, was  
profaned by imparting it to the heathen  
with no sufficient conversion in heart or  
even in creed. Hundreds in a day, whole  
villages at a time, received that holy rite,  
not in India alone, but in Africa; and even  
a pontifical decree was needed to check  
their communicating at the same altar with  
converts of a higher grade. The sacra-  
ment of baptism, as we should expect, was  
profaned by imparting it to the heathen  
with no sufficient conversion in heart or  
even in creed. Hundreds in a day, whole  
villages at a time, received that holy rite,  
not in India alone, but in Africa; and even  
a pontifical decree was needed to check  
their communicating at the same altar with  
converts of a higher grade. The sacra-  
ment of baptism, as we should expect, was  
profaned by imparting it to the heathen  
with no sufficient conversion in heart or  
even in creed. Hundreds in a day, whole  
villages at a time, received that holy











## Poetry.

For the Christian Reflector.

## I think of thee.

I think of thee when evening spreads  
O'er nature's face her dusky veil,  
And fancy dwells on gentle tones  
And floating on the balmy gale.  
Amid the merry youthful throng  
Whose hearts are buoyant with delight,  
My spirit yearns for thy sweet smile,  
Thy kindling glance so soft and bright.  
Thou comest not with soft song  
To greet me at the break of day,  
And lo! ere twilight hours I pass  
In mournful loneliness away.  
When others smile, my heart is sad;  
Life's brightest scenes are shrouded o'er;  
And yet it is to thee I feel  
When memory points to joys no more.  
Ah! too, the radiant beams of hope  
Died the spirit's gathered glow,  
And scatter with their hallowed light  
The midnight darkness of the tomb.  
Beyond its dreary bounds I see  
The peaceful home of spirits blest;  
That home is thine. O, may I share  
With thee, loved one, its blissful rest.  
Aug. 15. L. A. H.

## The Boy and Man.

BY REV. JOHN S. C. ARNOT.

For the Christian Reflector.

A few years ago, there was, in the city of Boston, a portrait painter, whose name was Mr. Corpley. He did not succeed very well in his business, and concluded to go to England, to try his fortunes there. He had a little son who he took with him, whose name was John Singleton Corpley. John was a very studious boy, and made such rapid progress in his studies, that his father sent him to college. There he applied himself so closely to his books, and became so distinguished a scholar, that his instructors predicted that he would make a very eminent man.  
And when he graduated, he studied law. And when he entered upon the practice of his profession, his mind was so richly stored with information, and so highly disciplined by his previous diligence, that he almost immediately obtained celebrity. One or two cases of very great importance being intrusted to him, he managed them with so much wisdom and skill, as to attract the admiration of the whole British nation.  
The king and his cabinet, seeing what a learned man he was, and how much influence he had acquired, felt it to be important to secure his services for the government. They therefore raised him from one post of honor to another, till he was created Lord High Chancellor of England—the very highest post of honor to which any subject can attain; so that John Singleton Corpley is now Lord Lyndhurst, Lord High Chancellor of England. About thirty years ago, he was a little boy in Boston. His father was a poor portrait painter, hardly able to get his daily bread. Now, John is at the head of the nobility of England; one of the most distinguished men in talent and power, in the House of Lords, and regarded with reverence and respect by the whole civilized world. This is the reward of industry. The studious boy becomes the useful and respected man.  
Had John S. Corpley spent his school-boy days in idleness, he would probably have passed his manhood in poverty and shame. But he studied in school, when other boys were idle; he studied in college, when other young men were wasting their time; he even adopted for his motto, "ULTRA PERGRE," (*Press onward*),—and how rich has been his reward.  
You, my young friends, are now laying the foundation for your future life. You are every day, at school, deciding the question, whether you will be useful and respected in life, whether your manhood shall be passed in mourning over the follies of mispent boyhood.

## Moralist and Miscellaneous.

## Certain Members of Churches.

## The Family Circle.

BY MRS. C. J. BARNES.

## The Duty of Mothers.

The sphere occupied by a mother, is one of transcendent importance—the influence she is capable of exerting over her children extends beyond time—it reaches, in its blessed or baleful effects, through eternity. From her they receive their first and strongest impressions. She directs their thoughts, forms their habits, and often fixes their destiny forever. She sits as a sun in the domestic system, and from her are emanate all those influences which are to enliven, invigorate, and bless, for two worlds, the children of her love. If there is a law, by which children inherit the looks and features of their parents, much more, as by an invisible Daguerreotype, their moral image fixed upon their souls. Youth has been justly styled the seed-time of life: then are deposited the seed which will spring up, and produce the precious fruits of immortality, or the grapes of Sodom and the clusters of Gomorrah; then is the proper season for cultivating the benevolent affections, for expanding the intellect and impressing the heart. It will be seen from this view that the responsibilities of a mother are solemn and overwhelmingly great. And to qualify her for the appropriate discharge of her high duty, she needs intelligence, virtue, and religion. And yet how many a young lady thoughtlessly rushes into the domestic relations, and renders herself liable to those weighty responsibilities, without any adequate preparation, without ever counting the cost. And when it is too late she regrets her rashness and folly. It is painful to look into the domestic economy, and see the wreck and ruin brought on many a providence of mothers. They have been more solicitous to have daughters dress well, sing well, and dance well, than to shine as lights in the moral firmament, shedding a living lustre over all the relations of life. Daughters thus trained will emerge from under the parental roof, ignorant of the practical duties of life, incapable of sustaining with honor to themselves or with comfort to others that relation on which Heaven has placed its own sign; and if they ever become mothers, they will raise up an intellectually feeble and enervated race, and thus prove a curse instead of a blessing to the world.  
What is the duty of mothers? Let them first be properly educated themselves; and then train their daughters to habits of industry and economy, to habits of reading, to habits of thought, vigorous and intense, to habits of pure and spiritual devotion. Let them be taught, before entering the

marriage relation, the important lesson, that a virtuous and well-educated woman is the joy and crown of her husband. Let them be impressed with the thought, that while mere personal beauty may fascinate the inconsiderate for a day, it will not permanently captivate and charm. It is like the beautiful flower that opens its leaflets to dazzle the eye, but soon fades and leaves no lasting impressions of its former freshness and fragrance. The adornments of the mind, on the contrary, will increase as age declines, and show a brighter and brighter when the attractions of face and form shall fade and be remembered no more. O, could mothers be impressed with this subject, could they be awakened to a sense of their duty, we should not see so many broken hearts, so many desolate dwellings, so many abandoned females, who wander, in the night season, like fallen stars, a grief to their parents, a curse to themselves, and a disgrace to their sex.

## Fate of the Apostles.

**St. Matthew.**—This apostle and evangelist is supposed to have suffered martyrdom, or was slain with a sword at the city of Ethiopia.

**St. Mark.**—This evangelist was dragged through the streets of Alexandria, in Egypt, till he expired.

**St. Luke.**—This evangelist was hanged upon an olive tree in Greece.

**St. John.**—This apostle and evangelist was put into a cauldron of boiling oil at Rome, and escaped death! He afterwards died a natural death at Ephesus, in Asia.

**St. James the Great.**—This apostle was beheaded at Jerusalem.

**St. James the Less.**—This apostle was thrown from a pinnacle, or wing of the temple, and then beaten to death with a fuller's club.

**St. Philip.**—This apostle was hanged up against a pillar, at Hierapolis, a city of Phrygia.

**St. Bartholomew.**—This apostle was flayed alive, by the command of a barbarous king.

**St. Andrew.**—This apostle was thrown to a cross, whence he preached unto the people till he expired.

**St. Thomas.**—This apostle was run through the body with a lance, at Coromandel in the East Indies.

**St. Jude.**—This apostle was shot to death with arrows.

**St. Simon-Zealot.**—This apostle was crucified in Persia.

**St. Matthias.**—This apostle was first stoned and then beheaded.

**St. Barnabas.**—This apostle of the Gentiles was stoned to death by the Jews at Salamis.

**St. Paul.**—This apostle was beheaded at Rome by the tyrant Nero.

**St. Peter.**—This apostle was crucified at Rome by the tyrant Nero.

**St. John the Evangelist.**—This apostle was exiled to the island of Patmos, where he died.

**St. James the Apostle.**—This apostle was beheaded at Jerusalem.

**St. Andrew.**—This apostle was crucified at Patras, in Greece.

**St. Thomas.**—This apostle was crucified at Mylapur, in India.

**St. Philip.**—This apostle was crucified at Hierapolis, in Phrygia.

**St. Bartholomew.**—This apostle was flayed alive, by the command of a barbarous king.

**St. Matthew.**—This apostle was crucified at Bethsaida, in Galilee.

**St. Mark.**—This evangelist was dragged through the streets of Alexandria, in Egypt, till he expired.

**St. Luke.**—This evangelist was hanged upon an olive tree in Greece.

**St. John.**—This apostle and evangelist was put into a cauldron of boiling oil at Rome, and escaped death! He afterwards died a natural death at Ephesus, in Asia.

**St. James the Great.**—This apostle was beheaded at Jerusalem.

**St. James the Less.**—This apostle was thrown from a pinnacle, or wing of the temple, and then beaten to death with a fuller's club.

**St. Philip.**—This apostle was hanged up against a pillar, at Hierapolis, a city of Phrygia.

**St. Bartholomew.**—This apostle was flayed alive, by the command of a barbarous king.

**St. Andrew.**—This apostle was thrown to a cross, whence he preached unto the people till he expired.

**St. Thomas.**—This apostle was run through the body with a lance, at Coromandel in the East Indies.

**St. Jude.**—This apostle was shot to death with arrows.

**St. Simon-Zealot.**—This apostle was crucified in Persia.

**St. Matthias.**—This apostle was first stoned and then beheaded.

**St. Barnabas.**—This apostle of the Gentiles was stoned to death by the Jews at Salamis.

hand into his mouth—you can melt the untamed ferocity of his heart into an affection stronger than death. In all God's vast creation, there is not a living and sentient being, from the least to the largest, that is insensible to kindness. What an inducement to practise it.

**A LEGAL PARADOX.**—An ejection case tried at Utica, recently, presented this singular result. The defendant paid for a piece of land by the acre. There was a dispute about the boundary, and his neighbor sued him. It was found that he had the whole quantity he had purchased, without coming to the disputed boundary. He was beaten. He then recovered back his grant, on this warranty, part of his purchase money. A new trial was obtained in the ejection suit, and he is now successful in that;—so in the first place he gets land which he did not buy, in the next place, makes another man pay him for it, and finally holds both the land and the money. This goes beyond the celebrated cracked kettle case, in which the borrower should prove, firstly, that he had never had it, secondly, that it was cracked when he got it, and thirdly, that it was whole when he returned it.

**AN INGENUOUS EXPEDIENT.**—The church in the village of Weston, England, was erected in the fourteenth century. In 1630, and again about ten years since, the building was considerably injured by lightning. From age and decay, the steeple had declined outwardly 19 inches from the perpendicular, and threatened the utter destruction of the building. Under the superintendence of an architect, the construction of the steeple had been calculated at 240 tons; but had been brought up to the perpendicular, by the process of expanding by heat three bars of iron 2-1/2 inches in diameter, which traversed and connected both walls of the church. These bars (which had screws worked on the end of them, and projected beyond the south wall) were included in cast iron boxes filled with lighted charcoal. The bars were fully expanded by the heat, the screws were wound up firmly to the undamaged south wall. The charcoal boxes were then removed, and the process of cooling commenced. Gradually the bars contracting equally by their previous expansion, compelled the whole mass of the wall to follow the irresistible power now exerting itself, and in four successive operations the whole mass of the wall rose to its original perpendicular.

**APPLE BREAD.**—A Frenchman has invented a process for making a success a method of cooking apples with common apples, very superior to potato-bread.

After having boiled one-third of peeled apples, he bruised them quite warm into two-thirds of flour, including the quantity of yeast, and kneaded the whole without water, the fruit being quite sufficient.

When the mixture had acquired the consistency of paste, he put it in a vessel, in which he allowed it to rise for twelve hours. By this process he obtained bread, full of eyes, and extremely palatable and light.

**A PLACE TO LIVE IN.**—In traveling in Wisconsin Territory, a correspondent of the Cleveland Herald was assured that the township of Milton, Rock county, raised 70,000 bushels of wheat last year; that not a glass of liquor was ever sold in the township; and that in no year has a justice of the peace ever received fees enough to pay for a barrel of salt.

**Populousness of China.**

If the cities of Boston, New York, Philadelphia and Baltimore were situated in a valley forty miles long, and ten miles broad, and the whole intervening country were so thickly covered with villages that a man should never be out of sight of one or more of them—still the population of this valley would not be as great as is the population of that part of China, of which the preceding pages speak.

At seven o'clock in the morning we were at Amoy; by two o'clock, P. M. we had passed the great wall of the city, and were in the Chang-Chow. Here were four cities, any one of which would be a city of the first size in the United States, and around these four cities, there must be at least two hundred villages and towns; and the whole intervening country, as far as the eye could reach, was a solid mass of villages and towns.

We hope he will be enabled, at some time, to give us the correct proportional amount of each state, so that we may know where the Agricultural Banner should be hoisted.

The returns of agricultural statistics as they now stand, must be very incorrect, and this arises from two causes. 1st. The difficulty of the farmers themselves knowing the exact amount which they do raise.

There is so much carelessness among us all in this respect—so little calculation and so much guessing at results, that it is impossible to tell with certainty. 2d. Many who were inquired of by those who took the census, fearing that they were to be taxed for it, or that there were some sinister designs in the government in trying to find out facts of the kind, would not even guess at what they raised or produced, and the census-taker had to do his own guessing, and put down something or other. We know of some instances of the kind.

The following abstract has been made by some one from Mr. Ellsworth's report of some of the articles. It will be seen that no reference is made to size of population.

Ohio raised the most wheat, viz., 18,748,705 bushels.

New York the most barley, 24,907,533 bushels.

Pennsylvania the most rye, 6,682,807 bushels.

Pennsylvania the most buck wheat, 2,408,508 bushels.

Tennessee the most Indian corn, 36,553,012 bushels.

New York the most hay, 3,295,339 tons.

We must just say, in passing, that Maine raises the most potatoes in proportion to her population.

Virginia the most flax and hemp, 31,728 lbs.

South Carolina the most rice, 185,738,328 bushels.

Connecticut the most silk, 140,971 lbs.

Louisiana the most sugar, 37,173,500 lbs.

North Carolina the most wine, 17,347 gal.

We wish Congress would be wise and liberal enough to order a census of industrial products to be taken every five years, and that the people would be honest enough to give in the actual amount of what they had produced, without any fear of assessment or taxes, direct or indirect.

A fair return of such statistics made into a table for reference, would be of invaluable, and would do more to raise the credit of the United States abroad than anything else. Besides, we should then know our real strength, and could show it with pride and satisfaction to the world, and with a much more powerful, and at the same time humane effect, than by the old method of exhibiting national power, viz., by powder and ball.—*Maine Farmer.*

**TWO GREAT PECULIARITIES OF THE GOSPEL.**—The Gospel differs totally from all other systems of religion, in that, on the one hand, it wholly cuts off all dependence upon good works as meritorious; and yet, on the other, excludes from all hope of heaven without good works. It lays the axe, at the same time, at the root of all pride, and all sinful indulgence. All religions of man's invention make abundant provision for sin and self-righteousness.

**BODILY INFIRMITIES.**—Bodily infirmities, like breaks in a wall, have often become avenues through which the light of heaven has entered to the soul, and make the imprisoned inmate long for release.

**A MONASTERY IN ENGLAND.**—A new monastery, dedicated to St. Bernard, intended for the use of certain monks, who have hitherto inhabited temporary buildings in Charnwood Forest, has lately been consecrated in Shepperton, Leicestershire. The site of this abbey is at the south side of an immense rock, which rises in rugged grandeur, and completely shelters it from the bleak north winds. This 'mount' will shortly be surrounded by a sculptured representation of the awful scene on Calvary, where our Saviour died a ransom for men, being 'crucified with the malefactors, one on the right hand and the other on the left.' The style of the building is early English, with massive walls, buttresses, high gables and roofs, and narrow windows, deeply recessed doorways, and the other characteristics of that kind of architecture, which surpasses every other for solemnity and grandeur of effect.

The chapel is cruciform in plan, and when finished will consist of nave and choir with aisles and transepts, with a tower and spire at the intersection. This is the first abbey the Romish sect have completed in England.

**RAILROAD TO MOUNT SINAI.**—The late steamer, the *Albatross*, which is the important railroad from the Red Sea to the Nile to be immediately prosecuted to completion.—The line from the Nile, by Cairo to Suva on the Red Sea, has been surveyed by Mr. Galloway. There is not a great difficulty on the whole route. The distance is 34 miles; of these 27 is a straight line, to where the point curves south to Suva. The soil presents remarkable facilities for the construction of the road bed, being composed of gravel or pebbles. For the first ten miles, being the valley of the Nile, the ascent is 570 feet above the water of that river. The line of the road is then very level; the distance 24 miles from the Nile, is 900 feet above the Red Sea.

**THE KING'S SARCOPHAGUS.**—The sarcophagus of the King of Siam, which was discovered in the ruins of the old city of Ayutthaya, is now in the possession of the British Museum. It is a fine specimen of the art of the Siamese, and is made of a dark green stone, and is decorated with figures of the king and his family.

**THE KING'S SARCOPHAGUS.**—The sarcophagus of the King of Siam, which was discovered in the ruins of the old city of Ayutthaya, is now in the possession of the British Museum. It is a fine specimen of the art of the Siamese, and is made of a dark green stone, and is decorated with figures of the king and his family.

**THE KING'S SARCOPHAGUS.**—The sarcophagus of the King of Siam, which was discovered in the ruins of the old city of Ayutthaya, is now in the possession of the British Museum. It is a fine specimen of the art of the Siamese, and is made of a dark green stone, and is decorated with figures of the king and his family.

**THE KING'S SARCOPHAGUS.**—The sarcophagus of the King of Siam, which was discovered in the ruins of the old city of Ayutthaya, is now in the possession of the British Museum. It is a fine specimen of the art of the Siamese, and is made of a dark green stone, and is decorated with figures of the king and his family.

**THE KING'S SARCOPHAGUS.**—The sarcophagus of the King of Siam, which was discovered in the ruins of the old city of Ayutthaya, is now in the possession of the British Museum. It is a fine specimen of the art of the Siamese, and is made of a dark green stone, and is decorated with figures of the king and his family.

**THE KING'S SARCOPHAGUS.**—The sarcophagus of the King of Siam, which was discovered in the ruins of the old city of Ayutthaya, is now in the possession of the British Museum. It is a fine specimen of the art of the Siamese, and is made of a dark green stone, and is decorated with figures of the king and his family.

**THE KING'S SARCOPHAGUS.**—The sarcophagus of the King of Siam, which was discovered in the ruins of the old city of Ayutthaya, is now in the possession of the British Museum. It is a fine specimen of the art of the Siamese, and is made of a dark green stone, and is decorated with figures of the king and his family.

**THE KING'S SARCOPHAGUS.**—The sarcophagus of the King of Siam, which was discovered in the ruins of the old city of Ayutthaya, is now in the possession of the British Museum. It is a fine specimen of the art of the Siamese, and is made of a dark green stone, and is decorated with figures of the king and his family.

**THE KING'S SARCOPHAGUS.**—The sarcophagus of the King of Siam, which was discovered in the ruins of the old city of Ayutthaya, is now in the possession of the British Museum. It is a fine specimen of the art of the Siamese, and is made of a dark green stone, and is decorated with figures of the king and his family.

**THE KING'S SARCOPHAGUS.**—The sarcophagus of the King of Siam, which was discovered in the ruins of the old city of Ayutthaya, is now in the possession of the British Museum. It is a fine specimen of the art of the Siamese, and is made of a dark green stone, and is decorated with figures of the king and his family.

**THE KING'S SARCOPHAGUS.**—The sarcophagus of the King of Siam, which was discovered in the ruins of the old city of Ayutthaya, is now in the possession of the British Museum. It is a fine specimen of the art of the Siamese, and is made of a dark green stone, and is decorated with figures of the king and his family.

**THE KING'S SARCOPHAGUS.**—The sarcophagus of the King of Siam, which was discovered in the ruins of the old city of Ayutthaya, is now in the possession of the British Museum. It is a fine specimen of the art of the Siamese, and is made of a dark green stone, and is decorated with figures of the king and his family.

**THE KING'S SARCOPHAGUS.**—The sarcophagus of the King of Siam, which was discovered in the ruins of the old city of Ayutthaya, is now in the possession of the British Museum. It is a fine specimen of the art of the Siamese, and is made of a dark green stone, and is decorated with figures of the king and his family.

**THE KING'S SARCOPHAGUS.**—The sarcophagus of the King of Siam, which was discovered in the ruins of the old city of Ayutthaya, is now in the possession of the British Museum. It is a fine specimen of the art of the Siamese, and is made of a dark green stone, and is decorated with figures of the king and his family.

**THE KING'S SARCOPHAGUS.**—The sarcophagus of the King of Siam, which was discovered in the ruins of the old city of Ayutthaya, is now in the possession of the British Museum. It is a fine specimen of the art of the Siamese, and is made of a dark green stone, and is decorated with figures of the king and his family.

**THE KING'S SARCOPHAGUS.**—The sarcophagus of the King of Siam, which was discovered in the ruins of the old city of Ayutthaya, is now in the possession of the British Museum. It is a fine specimen of the art of the Siamese, and is made of a dark green stone, and is decorated with figures of the king and his family.

**THE KING'S SARCOPHAGUS.**—The sarcophagus of the King of Siam, which was discovered in the ruins of the old city of Ayutthaya, is now in the possession of the British Museum. It is a fine specimen of the art of the Siamese, and is made of a dark green stone, and is decorated with figures of the king and his family.

**THE KING'S SARCOPHAGUS.**—The sarcophagus of the King of Siam, which was discovered in the ruins of the old city of Ayutthaya, is now in the possession of the British Museum. It is a fine specimen of the art of the Siamese, and is made of a dark green stone, and is decorated with figures of the king and his family.

**THE KING'S SARCOPHAGUS.**—The sarcophagus of the King of Siam, which was discovered in the ruins of the old city of Ayutthaya, is now in the possession of the British Museum. It is a fine specimen of the art of the Siamese, and is made of a dark green stone, and is decorated with figures of the king and his family.

**THE KING'S SARCOPHAGUS.**—The sarcophagus of the King of Siam, which was discovered in the ruins of the old city of Ayutthaya, is now in the possession of the British Museum. It is a fine specimen of the art of the Siamese, and is made of a dark green stone, and is decorated with figures of the king and his family.

**THE KING'S SARCOPHAGUS.**—The sarcophagus of the King of Siam, which was discovered in the ruins of the old city of Ayutthaya, is now in the possession of the British Museum. It is a fine specimen of the art of the Siamese, and is made of a dark green stone, and is decorated with figures of the king and his family.

**THE KING'S SARCOPHAGUS.**—The sarcophagus of the King of Siam, which was discovered in the ruins of the old city of Ayutthaya, is now in the possession of the British Museum. It is a fine specimen of the art of the Siamese, and is made of a dark green stone, and is decorated with figures of the king and his family.

**THE KING'S SARCOPHAGUS.**—The sarcophagus of the King of Siam, which was discovered in the ruins of the old city of Ayutthaya, is now in the possession of the British Museum. It is a fine specimen of the art of the Siamese, and is made of a dark green stone, and is decorated with figures of the king and his family.

**THE KING'S SARCOPHAGUS.**—The sarcophagus of the King of Siam, which was discovered in the ruins of the old city of Ayutthaya, is now in the possession of the British Museum. It is a fine specimen of the art of the Siamese, and is made of a dark green stone, and is decorated with figures of the king and his family.

**THE KING'S SARCOPHAGUS.**—The sarcophagus of the King of Siam, which was discovered in the ruins of the old city of Ayutthaya, is now in the possession of the British Museum. It is a fine specimen of the art of the Siamese, and is made of a dark green stone, and is decorated with figures of the king and his family.

**THE KING'S SARCOPHAGUS.**—The sarcophagus of the King of Siam, which was discovered in the ruins of the old city of Ayutthaya, is now in the possession of the British Museum. It is a fine specimen of the art of the Siamese, and is made of a dark green stone, and is decorated with figures of the king and his family.

**THE KING'S SARCOPHAGUS.**—The sarcophagus of the King of Siam, which was discovered in the ruins of the old city of Ayutthaya, is now in the possession of the British Museum. It is a fine specimen of the art of the Siamese, and is made of a dark green stone, and is decorated with figures of the king and his family.

**THE KING'S SARCOPHAGUS.**—The sarcophagus of the King of Siam, which was discovered in the ruins of the old city of Ayutthaya, is now in the possession of the British Museum. It is a fine specimen of the art of the Siamese, and is made of a dark green stone, and is decorated with figures of the king and his family.

**THE KING'S SARCOPHAGUS.**—The sarcophagus of the King of Siam, which was discovered in the ruins of the old city of Ayutthaya, is now in the possession of the British Museum. It is a fine specimen of the art of the Siamese, and is made of a dark green stone, and is decorated with figures of the king and his family.

**THE KING'S SARCOPHAGUS.**—The sarcophagus of the King of Siam, which was discovered in the ruins of the old city of Ayutthaya, is now in the possession of the British Museum. It is a fine specimen of the art of the Siamese, and is made of a dark green stone, and is decorated with figures of the king and his family.

**THE KING'S SARCOPHAGUS.**—The sarcophagus of the King of Siam, which was discovered in the ruins of the old city of Ayutthaya, is now in the possession of the British Museum. It is a fine specimen of the art of the Siamese, and is made of a dark green stone, and is decorated with figures of the king and his family.

**THE KING'S SARCOPHAGUS.**—The sarcophagus of the King of Siam, which was discovered in the ruins of the old city of Ayutthaya, is now in the possession of the British Museum. It is a fine specimen of the art of the Siamese, and is made of a dark green stone, and is decorated with figures of the king and his family.

**THE KING'S SARCOPHAGUS.**—The sarcophagus of the King of Siam, which was discovered in the ruins of the old city of Ayutthaya, is now in the possession of the British Museum. It is a fine specimen of the art of the Siamese, and is made of a dark green stone, and is decorated with figures of the king and his family.

**THE KING'S SARCOPHAGUS.**—The sarcophagus of the King of Siam, which was discovered in the ruins of the old city of Ayutthaya, is now in the possession of the British Museum. It is a fine specimen of the art of the Siamese, and is made of a dark green stone, and is decorated with figures of the king and his family.

**THE KING'S SARCOPHAGUS.**—The sarcophagus of the King of Siam, which was discovered in the ruins of the old city of Ayutthaya, is now in the possession of the British Museum. It is a fine specimen of the art of the Siamese, and is made of a dark green stone, and is decorated with figures of the king and his family.

**THE KING'S SARCOPHAGUS.**—The sarcophagus of the King of Siam, which was discovered in the ruins of the old city of Ayutthaya, is now in the possession of the British Museum. It is a fine specimen of the art of the Siamese, and is made of a dark green stone, and is decorated with figures of the king and his family.

## Sabbath School Books.

MORE THAN ONE THOUSAND VARIETIES.

The Department of the New England Sabbath School Union, 79 Cornhill, is supplied with some of the most varied varieties of Sabbath School books, which are offered for sale as low as they can be obtained, and in any place in the city. The books sold at the Department are examined by a Committee, and have been approved by the Society for the purpose. All new books, suitable for Sabbath